THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

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St. Louis Lutherans Dedicate a New High School

When Pastor P. L. Bornhoeft recently suffered severe injuries in a fall down a stairway, his congregation, Trinity Ev. Lutheran of Cedar Rapids, Iowa, at once unanimously resolved to grant him six months' leave of absence with full salary and to meet the additional expense incurred in efforts to bring about his recovery.

On the occasion of the late Pastor Martin Senne's death the *Sweet Springs Herald* (Saline Co., Mo.) not only carried a two-column account of his life and of the funeral, but also a panegyric of the deceased by the editor, Mr. Henry White, who is reported to have been an admirer and frequent hearer of Pastor Senne. Mr. White is a Jew.

The golden jubilee of the Rev. Frederick E. G. Tilly as pastor of St. Jacobus Ev. Lutheran Church, Woodside, L. I., N. Y., was recently celebrated by the congregation. At the same time the congregation took occasion to express its sincere thanks to Mrs. Tilly for her fifty years of faithful service to St. Jacobus Church as choirmaster, organist, and treasurer of the Sunday School.

Trinity Lutheran Church, Jefferson City, Mo., during the ten years of the Rev. Alfred C. Schmalz's pastorate has added 154 souls to its membership through adult confirmation. During the same period 189 children who were pupils of the congregation's Christian day school were confirmed. Jefferson City is a comparatively small city of 25,000 without any large industries, but with many churches. Trinity's membership totals 1,268 souls.

Our frontispiece shows the platform in front of the new Lutheran High School dedicated at St. Louis, Aug. 25. The persons shown, singing the national anthem, are Aloys P. Kaufmann, mayor of St. Louis; the Rev. Clarence Peters, secretary of the Lutheran Association for Higher Education; Mr. John H. Fleischli, president; Dr. O. P. Kretzmann; Mr. L. J. Dierker, Western District superintendent of schools, Rev. A. C. Mueller, editor Sunday school literature; and Mr. A. C. Stellhorn, synodical secretary of schools.

The Boston University College of Music held a three-day Music Festival April 30 to May 3 in commemoration of the four-hundredth anniversary of the death of Martin Luther. The festival featured the works of Johann Sebastian Bach, one of the highlights of the programs being the second complete memorized performance in America of his "Catechism for Organ," the Lutheran Liturgy set to music, by Richard W. Ellsasser, the sensational nineteen-year-old concert organist. Mr. Ellsasser is the youngest person in history to have memorized the complete two hundred and nineteen organ works of Bach. — *Etude.*

Ten years ago the Lutheran Business Women of St. Louis started a Youth Guidance Program. Six to eight children were then in attendance. Today the project has grown so as to serve approximately 300 children each week. Thirty-five volunteer workers assist in carrying out the programs. Included in the scope of the Lutheran Business Women's project is: providing about $500 to send thirty-five to forty-five underprivileged children to a camp each summer, to salary a deaconess who visits homes and helps with the Youth Guidance Program in general, and to furnish the funds for ten paid leaders for a Vacation Bible School, serving approximately 250 children.

The sixth annual vacation school sponsored by Trinity Lutheran Church, Mission, Kans., met for two weeks during the month of July. A large percentage of the 175 children enrolled came from unchurched and non-Lutheran homes. 125 had a perfect attendance. The Rev. Harlan Hartner, who directed the school, was assisted by eighteen teachers, among these Mr. Kenneth Stengel and Mr. La Vern Brack, students of our Concordia Seminary at St. Louis, who were doing their summer field work in the Kansas City, Kans., area. The pastor and the two seminarians are on the picture in the back row at the extreme right.

Trinity Ev. Lutheran Church, St. Joseph, Mich., in the two Sunday morning services at the close of the school year gave grateful recognition to the long years of service in the congregation's Christian day school by Teacher C. T. Metz, the oldest son of a sainted pioneer of the West, the Rev. C. C. Metz. The retiring teacher for thirty-five of his forty years in the teaching profession was principal of Trinity Lutheran School. The congregation presented the collections gathered in the services, a sum of more than $700, to Mr. Metz as a farewell gift. A reception in the evening gave opportunity for more informal expressions of appreciation for Mr. Metz's long service. During the veteran teacher's principalship, Trinity School grew from a one-room school to become one of the largest in the Michigan District.

The Noticiero Luterano, written to appeal to the Latin American mind, is one of the most effective means for preparing the way for our Lutheran Church in Mexico and Central America. The Rev. O. E. Naumann, chairman of our church's Latin-American Conference, calls attention to the urgent need for more gift subscriptions of the paper at the present time. These are not assigned haphazardly, but only to those who have been previously contacted, such as listeners to the Spanish Lutheran Hour who have indicated their interest by writing in, and men and women who have made the personal acquaintance of our missionaries and evangelists. One dollar sent to the Rev. Fred Growcock, Comanche and Culbertson Sts., Corpus Christi, Tex., pays for three subscriptions, each of which will reach a Latin-American twelve times in the course of the year. "Each One Reach at Least One Latin American." G. V. S.

Mission, Kans., Vacation Bible School

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THE LUTHERAN Witness

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Editorial

Faith, Hope, and Charity

The Introit for the Thirteenth Sunday after Trinity directs us to the teaching of the Day: "Have respect, O Lord, unto Thy covenant." The Epistle for the Day points to the difference between the Old Covenant and the New. The Galatians, called to the New, were leaving it for the Old, forsaking the liberty of the Gospel for the bondage of legalism. The Old "concluded all under sin," but did not cure; the New offers the cure, Life, "that the promise by faith of Jesus Christ might be given to them that believe." The Gospel for the Day shows men living under the two covenants: the Priest and the Levite, living and acting strictly according to the letter of the Law, yet missing its real heart; the Samaritan, on the other hand, presumably "outside of the Covenant," serving God truly in his ministry of brotherly love. Faith animated him, hope made his way bright, and charity brought forth a tender and full service of his needy fellow man. A true, living faith ever shows itself in love and deeds of love. The Collect for the Day would teach us to pray for the three great Christian virtues — faith, hope, charity, so that we, as true children of our heavenly Father, may not only do, but also love what He commands:

"Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ, Thy Son, our Lord. Amen."

W. G. P.

Dealing With Strangers

At one time Jesus warned His disciples: "Beware of men," Matt. 10:17, and concerning His own conduct we read: "Now, when He was in Jerusalem at the Passover in the feast day, many believed in His name when they saw the miracles which He did; but Jesus did not commit Himself unto them, because He knew all men and needed not that any should testify of man, for He knew what was in man," John 2:23-25. You should read these words again and ponder them. From this we learn that we should be careful in dealing with those whom we do not know so well. True, the writer to the Hebrews tells us that some who entertained strangers have thereby at times entertained angels unawares; but, after all, all strangers are not angels. Someone will tell us that among the good works which are a fruit of the Christian faith Jesus mentions this: "I was a Stranger, and ye took Me in." But this does not contradict His warning: "Beware of men!" The very example of Jesus Himself shows that we are to be careful in our conduct toward strangers. In fact, even when we do know people, we are not to trust them as we trust God, for the Scripture expressly warns us: "Cursed be the man that trusteth in man and maketh flesh his arm," Jer. 17:5.

These directions of the Scriptures do not conflict. They supplement each other, for they show we are to be cautious with strangers, but we are also to be kind and merciful towards them.

In this connection we should be mindful of the fact that there is no greater kindness than to invite the stranger to participate in the unsearchable riches of Christ. That is the pearl of great price, for which a man may well sell all that he has and buy it, Matt. 13:45, 46. In short, while we should "walk circumspectly," yet we have a duty toward these people. A difficult duty, it is true, but a duty nevertheless. We should therefore pray God for guidance, for strength, for protection, for aid. If we, then, seek the welfare of the stranger, acquaint him with the Word of God, invite him to the church, present him with a tract, we may do this courageously, confident that God will bless our effort.

S.

In Memoriam: James C. McReynolds

At the age of 84 years Justice James Clark McReynolds died August 24. He had served on the Supreme Court of the United States from 1914 to 1941, when he resigned due to the infirmities of age. He was known to Americans as an enemy of the so-called New Deal legislation, his disapproval culminating in his dissent in the noted "Gold Clause" decision, when payment of obligations in gold was forbidden. On that occasion, tossing his text aside, the Justice banged his fist on the bench and shouted: "The Constitution is gone!" By Lutherans he will ever be remembered as the Justice who wrote the opinion in the famous Oregon School Case in 1922. On his 77th birthday, in 1939, we addressed a letter to Justice McReynolds in which we gave recognition to him for this historic service to the cause of freedom. We wrote, in part:

"We Lutherans think that we owe no living man as much as James C. McReynolds. It was the decision which you wrote in 1922 in the Oregon School Case. This decision not only secured for us the continued right to conduct our own schools but for the first time — I think I am right in this — established the guarantee of religious freedom as the law *of the states,* which until this time had only been laid on Congress in the basic law. If the United States did, as I believe they do, constitute the first nation that has proclaimed religious freedom, it was your decision that protected the citizens against invasions of this right by the legislatures and the courts of the states. It was the capsheaf that completed the labors of so many ages in the direction of religious liberty, without which there can be no free institutions.

"The time will never be when your services in this direction will be forgotten."

In his letter of acknowledgment Justice McReynolds said, March 19, 1939:

"Being a firm believer in religious liberty and all the other liberties guaranteed by our Constitution, it pleases me much to know that you feel I have been able to contribute something to them. Certainly I have tried to stand by what seems to be the fundamentals of Americanism. We must all rally there if we are to avoid a sad fate." G.

Anonymous

Every editorial office receives anonymous letters and contributions. This in spite of the fact that none of the stuff has ever reached its intended destination, the public. Most of the unsigned material is sent with good intention, modesty and sometimes the fear of reprisals being the motive for sending the contribution unsigned. Sometimes the anonymous letter merely requests some editorial expression on one subject or another.

But on this subject we speak from recollection only. Youthful editors read anonymous letters with some sort of morbid interest and then file them. After a decade or two of experience, which has proved the futility of wasting time on anything sent anonymously, such contributions or letters remain unread and are mechanically filed in a topical folder. At middle age we settle down to the habitual consigning of unsigned contributions and letters, unread, to the waste-basket. (Inquisitiveness is not one of our failings.)

Since we have now attained to the more mature period of middle age, it is hardly probable that we will change our habits. Writers of unsigned contributions, inquiries, suggestions, complaints, and accusations — these used to make up our anonymous mail at an earlier stage and presumably still make up the bulk of such mail — should know that they are wasting their postage, also their time, if it has any value. Such contributions run into five and six pages of single-space, typewritten manuscript, and letters in long hand at times fill six or seven sheets written on both sides. Gentlemen, brethren, and also sisters, we have no time to bother with contributions and letters of which we can make no possible use. G.

The Reign of Smut

At a recent convention of the American Tract Society, Dr. T. Christie Innes, general secretary, uttered an urgent warning to a nation "mentally confused, morally fevered, and in general spiritual decline." He referred particularly to the "decided and unmistakable downward direction morally, observable in current popular literature." His remarks were: "With modern promotion methods, many novels are selling by the million instead of by the thousand. The influence of any given book is accordingly greater, and the responsibility of publishers is correspondingly serious.

"We charge that when the United States and the world most need sound and wholesome guidance and spiritual uplift, especially through books, some of our greatest national publishing houses have sold out to degrading, inartistic, sordid filth which must forever shame American literature. In view of all the facts, this action, now reaching incredible proportions, must be called deliberate exploitation. It is a mental tragedy. Cases are too numerous to mention in this brief survey."

Anyone who has kept track of current American fiction as reviewed in the pages of *The Cresset*, will admit that Dr. Innes' charges do not err by overstatement. The parent who permits his children and adolescents to draw just any novel from the public library is neglecting a Christian duty. Such parents have themselves to blame when their children go wrong. The question "What are you reading?" is eminently in place when son or daughter sits down with a volume of fiction.

Dr. Innes suggests a national book censorship which is to provide for the publishers what a Federal censorship does for the film industry. But we have little hopes in that direction. There has been a relaxation in the censoring of motion picture plays which has permitted a large number of shady and suggestive films to make a bid for our patronage. This danger is much greater than that of the salacious novel, even if it cannot be said that the morals of the screen have fallen to the level of the average fictional best seller. But what there is of immorality and the glorification of vice and crime reaches into every hamlet of the land. Again, it is folly to permit children and minors to choose their own fare in motion picture entertainment. Is it not amazing that parents who will use the utmost care in selecting fresh, wholesome food at the market and later in its preparation, refrigeration, and serving, will permit their children to run hog-wild in their search for screen entertainment? The very posters outside the theater should be a warning against such neglect of parental duty. All that pastors and teachers can do, years of Sunday school instruction, all the associations of a Christian home, can be destroyed by the influence of a single motion picture. The least that parents can do is to inform themselves as to the general character of what is being shown in the neighborhood theater. The film reviews in *The Cresset* and in *The Walther League Messenger* are a help in that direction. The full extent to which films of evil tendencies are being produced may be recognized by following these monthly reviews.

It is an evil day when a child seeks his heroes and ideals among screen actors and actresses rather than in Bible story. Many of our people would be shocked to know how far this degeneration has progressed in some of our best Lutheran families. G.

"Consubstantiation"

Will they never cease to accuse the Lutheran Church of teaching this "monstrosity of consubstantiation"? In spite of the fact that this accusation has been refuted times without number, we still meet with it. In his latest book, *The Lord's Supper in Protestantism*, the Rev. Elmer S. Freeman again charges the Lutheran Church with teaching this false doctrine. The reverent author confesses that the lay people of his denomination are lamentably ignorant on the subject of this Sacrament, but, judging from his writing, he himself is not so well informed. May we not expect of one who undertakes to write for the information of other Christians that he himself have reliable knowledge on the subject which he wishes to explain? However, it is not difficult to see why this author is misinformed and now continues to misinform others. In the bibliography which is appended to his volume he lists more than seventy books and articles which he has consulted in preparing this treatise. Among these there is no mention of any confessional writing of the Lutheran Church nor of any writing of Luther. Even the monumental and scholarly work of that eminent American Lutheran divine C. P. Krauth, *The Conservative Reformation*, is missing. In any of these Rev. Freeman could have found the facts which he needed for producing a reliable treatise on this subject.

Lutherans need to bring our theological books to the notice of other clergymen than those of our own Church. By doing so we may help them and protect ourselves.

S.

Synodical Conference Impressions

By THEODORE GRAEBNER, St. Louis, Mo.

The Synodical Conference is a federation of Lutheran bodies of which we are a member. The other synods affiliated with the Synodical Conference are the Joint Synod of Wisconsin and Other States (Wisconsin Synod), the Norwegian Synod, and the Slovak Evangelical Lutheran Church. These four bodies are united, not organically but by the exercise of fellowship, with the (Finnish) National Lutheran Church, with the Evangelical Lutheran Church of Australia and various free Churches in Europe. The Synodical Conference meets every two years, and the meeting of which we are about to record some impressions was held in Milwaukee during the month of August. We have been promised a story of the convention by a duly elected reporter and refer the readers to that write-up for the record of elections of officers, boards, and committees, and the more important resolutions.

In his presidential address, President Benjamin Schlueter made reference to the fact that "confusion and strife has entered the Synodical Conference." Later he referred to the "problems that now vex us." In the printed memorials, too, there was reference to the certain differences that require discussion and adjustment, one overture going so far as to request the appointment of a committee to look into these matters.

Those attending the convention — about 165 delegates and a number of visitors and guests — have carried with them to their home areas distinct impressions of the discussions on the floor, which never became bitter or personal, but left the evidence of differences regarding important matters of principle and churchly practice. The report on the future organization of our mission work among the Negroes called forth a spirited debate, but there was not visible any cleavage as to synods. There was quite unanimous agreement on the proposition that the congregations of our Negro Christians should be permitted to affiliate organically with Districts in which they are situated.

Differences in viewpoint and conviction, evident even to the casual observer, were given full opportunity for expression by the chairman, who did much to keep the discussion throughout in fraternal balance. One and all points of difference that developed were related in some way to the general question of fellowship.

Complaints were presented by members of the Wisconsin and Norwegian Synods in connection with matters related to the present church union movement. It soon became clear, even to the uninitiated visitor, that a sharp conflict of opinions exists between the Missouri Synod on the one hand and the Wisconsin and Norwegian Synods on the other regarding just what is necessary for church fellowship. Only disapproval and much disapproval was expressed regarding the present efforts being made by our Synod to eliminate those things which have stood in the way and those which still stand in the way of fellowship with other Lutheran bodies. At one point a representative of the Norwegian Synod proposed that since the Brief Statement of the Missouri Synod seems to be the only doctrinal basis on which all members of the Synodical Conference can be agreed, we go back to this Statement and declare it to be sufficient. (We are summarizing, not quoting literally.) This motion, which really eliminated the Doctrinal Affirmation and the 1938 union resolutions from further consideration, found support in the representation of the Wisconsin Synod. Our impression is that one speaker on the Missouri Synod side also supported the proposition. The matter was laid over to the next day, considerable time again spent in discussion, and then the motion was tabled with a vote which was very close to unanimous.

Complaint was made also regarding our resolution of 1944, when our Synod subscribed to the thesis that the opening of intersynodical conferences with prayer does not constitute a violation of the resolutions of 1941, which declare that for the time being there should be no altar, pulpit, and prayer fellowship between the Missouri Synod and the American Lutheran Church. It was held by speakers on the Wisconsin Synod and the Norwegian Synod side that there was justified reason for complaint regarding this resolution in view of the agreement, reached at the Synodical Conference sessions of 1940, that no prayer, pulpit, altar fellowship should be practiced until church fellowship had been publicly declared. (We are summarizing also this, as all other resolutions referred to in this article.) Against this apparent imputation of bad faith, explanations were given by various speakers of the Missouri Synod, who pointed out the distinction, basic to the 1944 resolution, between joint prayer and prayer fellowship. Not every joint or common prayer with those not officially in fellowship with us can be said to constitute an act of prayer fellowship. This debate was characterized by frequent repetitions, sufficient to indicate also here a conflict of views which calls for further discussion and study. The matter was finally referred to an intersynodical committee.

A third point at issue was the matter of Boy Scouts. The Wisconsin Synod has taken a very rigid position against Scouting, a position set forth in two pamphlets, which were on sale at the convention. Scouting is disapproved of as involving the members of a Boy Scout troop in false views regarding God and the way of salvation. (Again, to keep this report from trailing to interminable length, we are simply summarizing.) The resolutions of the Missouri Synod on Scouting adopted at recent conventions were made the object of spirited attacks, and a motion finally prevailed which requested members of all synods to give new study to this matter. A resolution was then proposed by Norwegian and Wisconsin Synod delegates requesting, in effect, that the organization of new troops and also the publicity for the activity of existing troops be held in abeyance until a report could be made on the result of such study. The motion was lost.

The expression of variant opinion as a rule remained on the fraternal side, and so large a proportion of the time of the convention, also of the committee sessions, was given to these efforts to change the Missouri Synod's point of view, that the convention will easily rank as an outstanding example of almost unlimited freedom of speech given to minorities.

What are we to say about this, as pertaining to our Missouri Synod?

Anything that will shake a church body out of the complacency and self-sufficiency incidental to all numerical growth and organizational success is to be considered a benefit. Our conviction has been for a long time that what these Synodical Conference bodies need is more contact in practical church work, more doctrinal discussion, more private airing of differences, and this conviction has been strengthened by the Synodical Conference sessions of 1940, of 1944, and of

1946, all cut out of the same cloth and producing very little that would give sound conservative Lutheranism strength and courage for the new day.

It would not be fair to conclude this brief survey of Synodical Conference differences (some, like the different views regarding Army and Navy chaplaincies, were not discussed on the floor) without admitting that also in our own Synod, here and there, there is still uncertainty regarding the question of prayer fellowship, the relation of congregation and Synod in the doctrine of church fellowship, and the merit of the 1938 resolutions declaring that a doctrinal basis for future fellowship with the American Lutheran Church had been reached.

If we did not have the clear Word of God as a guide that will not desert those who earnestly seek to do God's will, we would have to question the stability of the Synodical Conference. This clinging to the inspired Word has carried the Missouri Synod through every conflict, within and without, and has given us that strong inner unity which no one could fail to recognize who attended the meeting in Milwaukee. In the measure in which it will discard all reliance on human authority and tradition, the brotherhood of confessional Lutherans now united in the Synodical Conference will endure as a beacon light to every true disciple in the Church of the Reformation.

The Lutheran Layman in Action

By A. H. A. LOEBER, Detroit, Mich.

(This paper was prepared for, and read at, the meeting on November 11, 1945, of the two Detroit Visitorial Circuits of the English District. It was also read at the meeting of the voting members of Messiah Church, Detroit, January 21, 1946, and was ordered printed in pamphlet form.)

2. MANNER OF ACTION

In action, either in his own congregation or in wider circles, the church worker will neither seek honor nor glory, nor will he be filled with envy and jealousy when others become prominent. The Church is for the glorification of the blessed name of our Redeemer, not for the glorification of either pastor or laymen, nor even for that of the congregation itself as an organization. All self-seeking must therefore be ruled out.

Likewise, every effort must be made to preserve peace within the congregation. No one rejoices more over strife and disturbed conditions, quarrels, and backbiting in a congregation than the devil, for thus his purposes, and his purposes alone, are being served. Woe unto him that contributes to disturbed conditions within a church! He is simply making himself the contemptible tool of the devil. The consecrated layman will therefore not resort to questionable and offensive means in doing work in a church, will not be part of a clique, nor arrange for, or take part in, rump meetings. In legitimate meetings he will speak such truths as should be voiced in the interest of the Kingdom; yet he will exercise every caution, choosing his words wisely, lest he offend.

The tone of voice in meetings should come in for mention. Recently I attended several meetings in which one man, displeased with the trend of the meetings, repeatedly spoke in a rough and angry and loud tone of voice that was not only unpleasant, but disturbing, arousing resentment in those who had to listen and making prospects for an orderly and peaceful discussion practically impossible. When in private he had been warned against such behavior, he stated that often he could not speak calmly. If that is true in the case of any person, the fewer meetings he attends, the better for the Kingdom, though perhaps this will of necessity limit his activity. It is better that he stay away than that others, tired of his offensive manner, refuse to come to meetings and thus limit their activity. The work of many a congregation has been hindered and good members have become discouraged as a result of the rude and unwise conduct of one or of a few. By all means, let us be careful, lest we disturb the peace within God's kingdom, to the loss of the kingdom, to the joy of Satan.

Here I wish to add something that I heard in an anniversary sermon only a week ago. The preacher told of some professor at Harvard who declared that in the presence of his family the Church is never criticized but is always spoken of well. Much of what a lay person says of the Church in private, in the family circle, or in other small groups does much either to promote its important work or to hinder it; there he acts for better or for worse. Critical remarks made from time to time in the hearing of the children can do much to destroy the blessed seed of the Word of God sown by Sunday school teachers and the pastor, can do much to cause their connection with the Church, if it continues at all, to become something merely external, for the tender plant of faith is not strengthened by uncharitable judging of the Church, but is weakened and might be utterly destroyed.

We must remain mindful of the fact that, working in the Church, we are engaged in precincts that are sacred, the Lord's vineyard; in holy awe we should figuratively take off our shoes, tread carefully, for the ground whereon we walk is holy ground. If we have an office which requires that in one way or the other we be active during the church service, let us avoid anything and everything which tends to disturb the atmosphere of devotion. The Holy Spirit is then at work, eager to do His important work in human hearts. Let us not become guilty of depriving any worshiper of the blessing to be given him through the service, or of making smaller the measure of that blessing. "Woe unto the world because of offenses! For it must needs be that offenses come; but woe to that man by whom the offense cometh!" Matt. 18:7.

Lutheran Relief Plane

American newspapers here gave prominent space to the first flights of the Lutheran World Convention's mission relief plane early in July, when the huge C-47 transport winged its way to the Presbyterian Mission Hospital in Haichow with two and one-half tons of medical, hospital, and relief supplies. The railroad to Haichow having been cut, the city was in dire need of medicine, which arrived just in time.

Originally named the "Queen of the Ozone," the plane has been re-christened the "St. Paul." Incidentally, St. Paul is also the name of the home town in Minnesota of Dr. Daniel Nelson, relief director in China for the American Section of the Lutheran World Convention, who purchased the plane last spring to break the bottleneck in transporting missionaries and mission supplies to isolated areas in China.

The name *St. Paul* is written on the nose of the plane in place of the former name. Down the side of the ship is written "Lutheran World Action Christian Mission Relief" in English and Chinese. Luther's seal adorns the spot formerly occupied by the seal of the Army Air Forces on the fuselage and wings. The C-47 is capable of carrying 27 passengers or an equal amount in weight of freight. All members of the crew are Lutherans except the pilot, who is employed on a part-time basis. — (*National Lutheran Council Bulletin.*)

Reporting on Europe

By LAWRENCE MEYER, St. Louis, Mo.

Within the past twenty-five years the Four Horsemen of the Apocalypse — famine, war, pestilence, and death — have ridden knee-deep through mud and blood over the whole Continent of Europe and left in their wake indescribable destruction and woe. The first anniversaries of V-E Day and V-J Day have passed, but Europe is still a land of physical chaos and moral and spiritual bewilderment. The people are tired, very tired. They are exhausted, hungry, homeless, and without hope. Suspicion, hate, and revenge are rampant. A spirit of selfish nationalism is abroad. Add to this the travesty of power politics, a rising tension between eastern and western political, social, and economical ideologies — all this makes a panoramic picture of what was once the glory and pride of European culture and civilization look like a jumbled jigsaw puzzle, with many of the pieces broken, others mutilated beyond recognition, and some lost altogether. Only the Wisdom of God can ever put this together again. The only hope for the peoples of Europe today is the Gospel of Jesus Christ.

Our Church's task in Europe is twofold: we are rendering physical relief and trying to help in the spiritual reconstruction.

Up to the present time our Church has spent more than a million dollars for food, which has been shipped to Finland, Poland, France, Germany, Austria, Czechoslovakia, and Hungary. People have been asking whether or not the many tons of flour and meat and fats and sugar and other foodstuffs which have been sent are really reaching their destination. Having just returned from Europe, I can vouch for the fact that it is really being distributed to the people for whom it was intended. It is true that the transportation was fraught with many difficulties. It took a longer period of time to actually get there than we had anticipated, but in the last weeks the situation has much improved. All the materials which we sent are being distributed by committees on which either members who are directly affiliated with our Church are serving as executives or other Lutherans whom we personally have appointed.

Besides these bulk shipments of food there have arrived in Europe shipments of approximately one hundred tons of clothing of all sorts. I happened to be present in Frankfurt when a shipment of 1,500 bales, each bale weighing 150 pounds, arrived. It was stored in a large building that during the war had served as an air-raid shelter in which eight to ten thousand people would seek refuge every night. (If a direct hit had ever been made on such an air-raid shelter, everyone in the building would have been killed. There were many such instances during the war on both sides.) The bales were opened and the clothing assorted. There was one whole roomfull of ladies' shoes, another of men's shoes, another of sweaters, another of blankets, another of men's suits, another of children's dresses. In another section of the building there were stacked up hundreds of medical kits which had been prepared by members of the Women's Missionary League.

While the general public was not permitted to enter this storehouse, an exception had been made with Dr. and Mrs. —— and their fourteen-year-old daughter. The doctor had been president of a junior college in Latvia. For four years he and his wife and family had wandered over the face of Europe as refugees. They had lost everything but the scanty clothes on their back, and now they were in this vast storehouse and could go from room to room and pick out whatever they needed. They couldn't believe it. It was in July, and it was hot in this building. The first thing these people looked for was heavy underwear and overcoats. You who read this probably don't know what it means to freeze through the winter and to be so cold that you feel as though you never were going to get warm again. And the coming winter will probably be a harder one for the people of Europe than even the last one, as far as clothes are concerned. I wish I had the gift of pen to describe to you the ineffable joy and the tears of gratitude in the faces of these people, wandering around in these mountains of clothing and picking out what they needed.

On that same day I had a meeting with more than 100 members of the local Relief Committee, which had come together to discuss ways and means to quickly and efficiently distribute this big relief shipment. The transportation from Frankfurt to the outlying districts is difficult. But some former German army trucks are being made available to the Relief Committee and thus shipments of clothing and food go out into the larger and smaller villages, where they are in turn distributed to the individual needy people and refugees.

I remember especially two relief packages that I personally delivered to well-known relatives of men in our Church at home. It might embarrass them; so I'll not mention names. It was on Ascension Day in the afternoon in a small vicarage hidden away in the Taunus Mountain Range. The woman I was looking for was about 70 years of age. It happened to be her birthday, but I did not know this. They had been wealthy people, but in the war lost everything, including their home. She had found refuge in a little village about thirty miles from Kassel. Here she lived in a little room on 1,500 calories a day. Suddenly a man from America knocks at her door, sets down on the floor a package containing flour and sugar and chocolate and meat and dried vegetables and a goodly chunk of bacon. We opened up the package for her. With tears streaming down her face, she just stood and looked. She was speechless, and all she could finally say was: "My God, my God — thank God."

The next morning in a city some two hundred miles distant I looked up the sister of one of our pastors. This woman has diabetes. Insulin is not available. She is dying by inches. Again, unexpectedly, someone knocks on her door, and I put down on her table enough insulin to keep her alive for six months. Can you imagine how you would feel?

Our food packages — last week we sent out 1,800 to individuals and families in Europe whose names and addresses we have on our mailing lists — will be doubled and trebled now that the British Zone is open (and we have the promise that the French Zone will be opened shortly). They are bringing life and joy to the recipients.

Every name on our list has been screened. This means that our own committee in Europe has assured itself that the people are in need.

The question is repeatedly asked: Why is it necessary to continue to send food packages if the crops in Europe this year are good? It is true that the crops in Europe are good in most localities. However, people cannot live on potatoes, lettuce, and beets alone. Europe is denuded of fats, oils, and meats. And it will take many years before a sufficient supply is available to give the people a balanced diet.

It is not true that one goes down the streets of the large cities and sees people suddenly toppling over because of hunger and starvation. But it is true that millions of people in Europe today are not getting enough calories to enable them to do a day's work. You can fill your "tummy" with certain kinds of food, but unless you get enough complementary fats and meats, you gradually become weaker and weaker, and the first cold or little illness that comes along is fatal, because there is no resistance. We now have opportunities to buy fats and meats and oils in South America and Sweden and Denmark. But there are so many congregations which have as yet not participated in the Relief Collection that we hesitate to buy these materials until we have actually received the money. Of the million and a half given for physical relief we have already spent far over a million dollars. We hope and pray that our people who live in this land of plenty will not disappoint the millions of hungry and starving peoples in Europe. Only the grace of God can move our people to give in proportion to the need. The need is great, and we shall need to pray down from heaven a great measure of the Lord's grace. In the following issue I shall tell you of the greatest tragedy in the world today — the children of Europe and their needs.

Bible Beats All Other Books

Pastor N. V. Abbott of San Antonio, Tex., was conducting his Sunday school teachers' meeting at the parsonage, expounding the text of the story with Bible in hand. A step was heard on the porch. Pastor Abbott went to investigate. He found a man quietly leaving the porch.

"What do you wish?" asked the pastor.

"I won't bother you now," was the reply.

"Can I help you?" repeated Pastor Abbott.

"No," responded the stranger, "I am a book salesman, but you are reading a book there that beats any that I have. You just go ahead." With that remark, very sincerely stated, he turned away. The pastor went back to his class to tell them of the testimony he had just heard concerning the Book of Books.

N. V. A.

Lutheran Laymen's League Convention

By OSCAR T. DOERR, Omaha, Nebr.

Meeting for the first time in the eastern part of the country, the Lutheran Laymen's League held its convention on Aug. 10 and 11, in Rochester, N. Y. Theme of the convention was "Thine Is the Kingdom." Over 350 persons registered for the meetings.

Principal speaker at the convention was Rev. E. T. Bernthal. Dr. J. W. Behnken was the principal speaker at the convention banquet, which was attended by over 650 persons.

Dr. L. Meyer related some of his experiences in Europe and described the misery of the inhabitants and the courage and enthusiasm for the restoration of God's Word among leading churchmen.

Officials reported that 35,000 members had been enrolled in the League in the Roll Call campaign and that 900 societies had been organized into 32 districts. Sixty-five seminars will be conducted this year. The moving picture *Youth for the Kingdom* produced at a cost of $81,500 was shown at 1,665 places. The League expects to recover the cost of production within the year. The convention authorized production of another film appropriate to the centennial year of Synod at a cost of $125,000. The convention also voted to create a special committee to study the matter of production of films and slides for use in audio-visual education.

The Lutheran Hour will be heard from over 900 stations, directly and by transcription, when its fourteenth season begins Oct. 6. The broadcast employs 328 foreign stations in 30 countries and is heard in English, Spanish, and Portuguese. Cost of the broadcast exceeds one million dollars a year. The League hopes to secure stations throughout Europe, the Near East, India, and China and will try to purchase a station in Central Europe. Because of restrictions preventing solicitation of funds, the income of the Lutheran Hour has been reduced, and last season a deficit of $165,000 was incurred. Members were urged to greater support of the project and to dispel reports that the Lutheran Hour is supported by fan-mail receipts. The convention authorized continuance of the broadcasts, and resolved to "use within its means every available and suitable station on earth for the proclamation of Christ's eternal Gospel." Foreign offices to supervise operation of the Lutheran Hour in those countries have been established in Argentina, Australia, Brazil, and in Eastern and Western Canada.

Other speakers at the convention were Dr. Walter A. Maier, Dr. C. A. Behnke, Mr. E. J. Gallmeyer, and Rev. L. Acker. Rev. Paul Barth spoke to the convention of the expansion program of KFUO. Dr. O. P. Kretzmann informed the convention of the great increase in enrollment at Valparaiso and said that the school now ranked among the first ten church-related schools in the country. Resolutions encouraging support for both projects were passed. The League will continue to award scholarships to Valparaiso. Seven are now in effect. Societies and districts were encouraged to establish scholarships for our teachers' colleges, and its entire membership was urged to participate personally in Synod's Home Mission program of "Each One Reach One."

The constitution of the League was amended to provide that societies in church bodies which are in pulpit and altar fellowship with the Missouri Synod might join.

The convention emphasized the opportunities presented to the laity of the Church to extend the Kingdom through service in the respective congregations.

Mr. E. J. Gallmeyer, who had held the office of president for 13 years, declined to run for the office, and Mr. Alfred T. Wilson of Detroit was elected as his successor. Other officers elected were Carl Blomstran, vice-president North; Thomas Bean of New Orleans, vice-president South; Erwin Burow of Buffalo, vice-president East; E. W. Martens of Pasadena, vice-president West; H. L. Weichel of Elmira, Ontario, vice-president Canada; Oscar T. Doerr, secretary; A. Leimbach, financial secretary; Oscar Brauer, treasurer. To the Board of Governors were elected Herman Amling of Maywood, Ill., John A. Fleischli of St. Louis, and Wm. Fenske of Detroit.

Institute on World Control of Atomic Energy*

By J. FREDERIC WENCHEL, Washington, D. C.

In the auditorium of the Interior Department here in Washington an institute was held July 15 and 16 which dealt with the most critical problem confronting mankind today. It was held under the auspices of the National Committee on Atomic Information on the question of effective control of atomic energy. This organization was established and is to a great degree financed by the Federation of American Scientists. At the present time over 70 national groups and organizations are co-operating in one way or another. It is a rather free organization. It pledges no one. It advocates no particular legislation. It is purely and simply an organization for the gathering and distribution of information on the problem of atomic energy.

The scientists, above all others, are alive to the great potentialities of this new form of energy. While its proper use will bring blessings to humankind, the great danger is that it will be abused for war purposes. The destruction and chaos that it could produce is beyond all calculation. It could wipe out nations, in fact all civilization, and send man under ground. Actuated by humanitarian motives and social interests, the American scientists are endeavoring to arouse public sentiment, so that our people will insist upon speedy and effective control of this greatest of all physical powers so far discovered by man. The general opinion expressed by the speakers was that the United States must keep this power a secret and also under effective control until an international agency is established with absolute authority under the United Nations' council. The sentiment in Washington was originally overwhelmingly in favor of military control, but Congress finally agreed to civil control, as advocated by Senator MacMahon in his report, which was highly praised.

Outstanding men from various fields of human endeavor and social, political, and religious organizations were in attendance. Secretary Wallace of the United States Department of Commerce made the opening address. In it he stated:

"Humanity might stagger through another war like the last — but it could not survive an atomic war. The last war did not completely destroy the civilization of Rotterdam, Warsaw, and of Coventry. These cities will be rebuilt, but in an atomic war how many generations would be required to rebuild not three cities or even thirty, but the major cities and the heavy industries of all the world! Besides such a question as this the other problems before the United Nations become minor indeed!" He asserted: "There is no defense in science, just as there is no lasting secret." Dr. Norman Dawes, professor of history at the Carnegie Institute of Technology, made an admirable presentation of the problem. He said: "We have to face the harsh fact that nuclear power has been released in a world that is sick in body and in spirit. A mood of disillusionment, cynism, and doubt is sweeping over the earth as an inevitable consequence of the tensions aroused by the great global struggle so recently completed. In short, there is an alarming loss for democratic living, and the resultant mental and spiritual climate is not at all assuring to men of good will. At the very time that we need an enriched democratic, international, humanitarian, and humanist viewpoint, wherewith to cope successfully with the unprecedented power arriving from nuclear fission, the forces of suspicion, fear, and doubt are, at least for the time being, in the ascendancy. It is the task of all believers in democracy to make it clear to the cynical and the doubters that the splitting of the atom has in effect offered a clear-cut choice: either men will live together in total peace, or they will die together in total war."

He emphasized:

"Should our fondest hopes come true and atomic power by the consent of all be used only for peaceful purposes, then indeed the words of Francis Bacon as written in *Novum Organum* would be justified when he wrote: 'Now the true and lawful goal of the scientist is none other than this, that human life be endowed with new discoveries and powers.' By learning how to cope with atomic energy internationally, we will gain experience and precedence whereby to strengthen the United Nations to control new methods of destruction, which, I have no doubt, man in his fiendish inventiveness will manage to contrive. Only by and through civilian control can peacetime usages of atomic energy come to realization. Dr. Alvin W. Weinberg and other distinguished scientists have given us thrilling glimpses of the possibilities of nuclear power in fighting cancer, enlarging the domain of industrial chemistry, assuring the world's food and fuel supply, improving transportation, developing hitherto backward areas of the world, and producing unprecedented power for the improvement of blighted areas."

Dr. William Higgenbothem, chairman of the Federation of American Scientists, stressing that science now offers no defense against atomic weapons, believes that in four more years other nations will be able to produce atomic bombs, that our security must be found outside the field

* The Editors of this paper were invited to attend this institute. They requested Dr. Wenchel to attend and make a report.

of inventions and gadgets. "Unless we succeed," he said, "in establishing world control government, officials must plan defense and decentralization measures beyond description. I have no hesitation in predicting that if they do not, in a few years metropolitan real estate values will topple, as the average man realizes the disadvantage of living in exposed cities in an atomic age without world law."

Chairman MacMahon of the Senate Atomic Energy Committee presided at the Wednesday morning session and affirmed: "The only way I know of to protect ourselves from atomic warfar is through some effective international control. I think we should stop deluding ourselves that there can be absolute security through international agreement. There is always the possibility that one or another, somewhere, at some time, may develop an ambition to conquer us. The best we can hope for at this time is a form of international control that will make it difficult for any nation to wage atomic warfare and to make it impossible to launch a surprise attack."

Dr. Pierre Auger, French scientific consultant to the United Nations Atomic Energy Commission, speaking at a dinner meeting, expressed his agreement fundamentally with the American plan as presented to this Commission by Mr. Baruch as a serious attempt to get peace for all. He advocated as a generous gesture that the U. S. stop immediately the production of atomic bombs. Mr. John Hancock, a member of the American delegation to the Security Commission and a close associate of Mr. Baruch, insisted that no veto can be tolerated.

"Once the nations of the world have signed a treaty setting up international control of the atom, they must be unequivocally bound to abide by their undertaking. No nation having once signed the treaty can suddenly repudiate it and expect to escape punishment for its act of violation. Action cannot await a second act of unanimity, the first having occurred when the treaty was signed. The Russian plan insists upon this veto power."

It also advocated that the problem be solved by outlawing the use of the atomic bomb in war by general agreement. Mr. Edward L. Bernays, Counsel on Public Relations, New York, said that our people need to be informed and aroused in this matter and a world-wide propaganda initiated, that a new era has dawned, which will bring about a greater industrial and social revolution than the introduction of steam and electricity. The question "Do you think there probably will be another war within the next 25 or 30 years, or do you think there is a fairly good chance to avoid it?" he answered by stating that in June, 1943, 62% of the people felt there was a chance to avoid war. In July, 1946, only 50% felt that there was a chance to avoid it. The number of those who felt that there would be another war had gone up from 31% in June, 1943, to 41% in July, 1946. "The public thus has far less hope today for the future peace of the world than it had a year ago, two years ago, or three years ago."

Summary: No secular meeting that we ever attended had such a serious and sober aspect as this. There was no effort to crack jokes. The future is too dark and ominous to the knowing. It was stated that the discovery of atomic energy came 50 years too early for man's present state of social development. We were impressed with the fact that no reference was made to any religious considerations or even moral motives. The name of God was not even mentioned. There was no reference to the fatherhood of God and the brotherhood of man, as formerly. That seems to have gone by the board. It was once the sentimental, hazy, popular appeal. This was more noteworthy from the fact that Dr. Ralph McDonald commended the support given by religious organizations. The whole approach was secular, and the appeal was entirely selfish, that we must bring the atomic power under control for our own welfare and preservation. It is that or destruction. Can a security against such a weapon based upon merely selfish consideration be successful?

In Memoriam

On July 6 the Lord called home to the heavenly mansions His faithful servant the **Rev. Guido R. Schuessler,** pastor emeritus of the Church of Our Redeemer, Chicago, Ill. He was born March 18, 1873, at Ellisville, Mo., where at that time his father, the Rev. August Schuessler, was pastor. After his father's removal to Joliet, Ill., he attended the parish school of his father and then continued his education at the Concordia College, Fort Wayne, Ind. He graduated from Concordia Seminary, St. Louis, Mo., in 1895. Upon his graduation from the Seminary Rev. Schuessler served as pastor and teacher in mission churches at Coal City and Morris, Ill. His eminent ability caused him to be called to Chicago to open and to serve the first all-English mission on the South Side. He began this work, as many missions are begun, in a very humble manner, in a store on 63d Street, near Yale Avenue. In less than three years the growing mission could move into its own church on the corner of 60th Place and Princeton. The congregation now grew so rapidly that repeated additions had to be made, which were very quickly outgrown. The congregation therefore decided to build a new large church. A beautiful church, seating 1,400 people, was built at 6430 Harvard Avenue and was dedicated on Oct. 23, 1923. God had endowed Brother Schuessler with a powerful voice and distinct, clear enunciation. These gifts he devoted to the service of God's people in this large church, often filled to capacity. Moreover, the cultured manner, the sympathetic attitude, and the devoted life of this faithful pastor caused large numbers to look to him for spiritual guidance.

Rev. G. R. Schuessler

Notwithstanding the abundant labors which this large congregation demanded of him, he served his Synod and District by the most vigorous activity as chairman of the Mission Board of Synod and later on as President of the entire District. For a time he also filled the office of co-editor of the Lutheran Witness. More than that, he also founded other congregations in South Chicago, so that we have now in that part of the city congregations which consider themselves daughters and granddaughters of Rev. Schuessler's church. Many young pastors sought his advice and guidance. His own congregation rejoiced in the success of his work and in the esteem which his pastoral tact and blameless life brought upon his profession and his church.

On Jan. 2, 1896, he was united in marriage to Miss Emma Schleicher of Joliet, Ill. They became the happy parents of five children, all of whom they saw grow to maturity. After 43 years of happy family life the Good Shepherd took the wife and mother to Himself in heaven. This separation from his beloved helpmeet, together with the exhausting labors of his large congregation and of his synodical offices, undermined the robust health of this energetic pastor. His strength began to fail. His congregation therefore called his son, the Rev. Luther Schuessler, to be the assistant of his father. For a time the senior still administered the parish, but as his weakness increased, his son was called to be pastor, and he was appointed pastor emeritus. A few years ago his disability prevented all work, whereupon he was tenderly cared for by his children and supported by his devoted people. Although every effort was made to restore his health, his weakness increased until he became a sufferer like Job of old. Now the Gospel, which he had preached to others, and the comforting assurances of God's holy Word supported and cheered the cross-bearer. Many earnest prayers were sent to God's throne of grace for the beloved pastor and father. In this last illness he fought a good fight, and he kept the faith. Wherefore his merciful heavenly Father relieved him on July 6 and bestowed upon him that crown of righteousness which is given to all those who are faithful unto death.

On July 9 the remains were taken to the church, where thousands viewed the beloved countenance for the last time on this earth. In the afternoon of that day the church was soon filled by the gathering congregation and the neighboring pastors. The Rev. Arthur H. Kaub, pastor of one of the daughter congregations of the Church of Our Redeemer, officiated as liturgist, and at the request of the family the undersigned came from St. Louis to deliver the sermon. He described the blessed, good work of the Christian pastor and showed that there is only one thing better, and that is to be taken from this vale of tears to the glories of heaven, even as St. Paul teaches Phil. 1:23. As the candle burns not for itself, but is consumed in the service of others, just so the services of the faithful pastor are devoted to others, while he himself looks forward to that "which is far better," that is, to be with Christ and rejoice eternally in the triumph of the Savior.

The choirs of the congregation sang a number of appropriate selections. From the church the remains were then taken to Archer Woods Cemetery, at Oaklawn, Ill., where Pastor Kaub officiated at the committal. The deceased is survived by his five children: Mrs. Clara L. Schultz, the Rev. Luther A. Schuessler, Dr. Elmer W. Schuessler, Ralph F. Schuessler, and Mrs. Florence A. Kariger; eleven grandchildren, three brothers, and one sister.

M. S. Sommer

Committee of Twenty Meets on "A Statement"

In February the Praesidium of Synod and the College of Presidents met with the signers of "A Statement," a document mailed to the clergy of Synod in October, 1945, by forty-four signers. At the St. Louis meeting the undersigned was requested to appoint ten men from among those who held opposing views to "A Statement" who were to meet with the men chosen by the signers of "A Statement" for the purpose of discussing the issues presented in said document on the basis of God's Word.

The meeting of the twenty took place in Chicago August 13 to 16. The undersigned had requested the Rev. W. H. Meyer, President of the Kansas District, to serve as chairman of the meeting. The Rev. A. T. Kretzmann and Prof. Oswald C. J. Hoffmann were chosen as secretaries. Dr. H. A. Grueber and the undersigned attended the meeting as representatives of Synod's Praesidium.

The meeting was conducted in a proper Christian spirit. There was free, frank, and open discussion of several of the controversial issues involved. Throughout the men remained ever conscious of the fact that they are brethren and that such issues must be weighed in the balances of God's Word, for God's Word alone determines whether an issue is right or wrong.

Though the men devoted much time and thought to the matters under discussion, it was impossible to complete the work. Another meeting will be held in September, at which time it is hoped more definite conclusions will be reached. May God graciously grant His blessings!

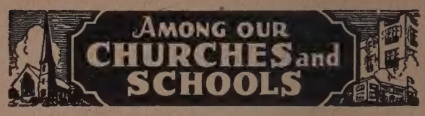
J. W. BEHNKEN

From a Pocket Notebook

At Argonia, Kans., men of Zion Church have been working day and night on the new basement for their new church, powerful electric lights having been installed. The work drew many on-lookers from the town, some of whom joined in the task. . . . Intensified neighborhood surveys are reported in all our District bulletins. At Salt Lake City, Utah, some 20 of our members have canvassed 3,000 homes of a possible 6,000 in the S-E area of the city. . . . "Lutheran Sports News" is the official organ of the Cleveland Lutheran Athletic Association. No. 1 of Vol. I bears the date August 25, 1946. The editor is Earl Rondin, of 2407 Central Avenue, Apt. 319. . . . Frank Mueller, Bible class teacher at Calvary, Lincoln, Nebr., was voted the "outstanding national director" at the inaugural banquet of the National Junior Chamber of Commerce convention, held in Milwaukee early this summer. . . . In the Southern California District all but seven congregations and missions are participating in the District-wide ("blanket") subscription plan for our church papers. The latest figures give us 9,174 subscriptions. Of this number, 274 are credited to *Der Lutheraner*. . . . Little known except to students of devotional literature are the *Greek Devotions of Lancelot Andrewes, Bishop of Winchester*, written about 1630. Partly extracts from the New Testament, partly from the Greek translation of the Old Testament, partly compiled by the bishop out of his own rich knowledge of ecclesiastical Greek, the book is a source of unfailing delight. We treasure the edition by Medd, 1892, a gift from the library of Dr. J. Frederic Wenchel of Washington, D. C. . . . The Rev. E. C. Pardieck, pastor at Farmington, Mo., in June told us a fish story which staggered the imagination, but is now confirmed by a report in the *Farmington News* of June 21, 1946. Some 50,000 (or so) fishermen among our subscribers will be interested in the news that this 30½-lb. catfish was caught with a rod and reel, a 25-lb. test line, and a small casting plug. A proud parishioner is willing to send us a picture of two men holding the fish. . . . "No children or pets" was bad enough, but Pastor C. H. Bopp rightly regards this from the *Burbank* (Calif.) *Review* of July 30, 1946, as the ultimate: "Veteran officer, married, employed, no children, pets, or drinking, desires house or apt." . . . Our Pacific Coast Districts in the U. S. A. have united on a memorial to the 1947 Centennial Convention to give the West Coast consideration in the selection of its Vice-Presidents. . . . "Just sent in my list of families for the new year of the L. W. in our blanket subscription plan — 243 families, and I am proud to have such a splendid paper go into the homes of our people! I really believe that one of the finest things the Oregon-Washington District ever did was to sweep the WITNESS into every home." Rev. R. C. Muhly, Twin Falls, Idaho. . . . Organists now must explain when they do *not* play Bach at public recitals. The critic in the *Washington* (D. C.) *Post* lately wrote up an organ concert and expressed his pained surprise that this "varied program of works by German, Swedish, French, Belgian, and American composers contained not a single Bach item." . . . It seems that Gravel Gertie and B. O. Plenty are characters appearing in a comic strip, and the *New York Daily News* of August 19 reports that a priest in Our Lady of Mercy Church read the marriage banns for this couple publicly before his congregation. "A new low in church announcements" is the comment of Mrs. R. McGannon in a note to this desk. . . . An admirable piece of literature is that entitled "Workers Manual" in the promotion of an effort to improve the property of Trinity Church in Peoria. It comes from the workshop of the assistant pastor, the Rev. Norman Petersen. . . . Offering a contribution, a reader in Rock Island suggests that "if you want to send it to the 'round file,' that is all right also." "Round file" is a new one. In more than 40 years of editing we have never thrown a contribution into the "round file." . . . For concentrated planning we have never seen the equal of the program for circuit workshops on parish education prepared by the Minnesota District's Educational Secretary, the Rev. H. Boettcher. . . . The most joyful note in this parish school campaign is that sounded by churches which are reopening their schools. The latest example is that of First Lutheran, Little Rock, Ark., whose Christian day school had been closed for more than 25 years.

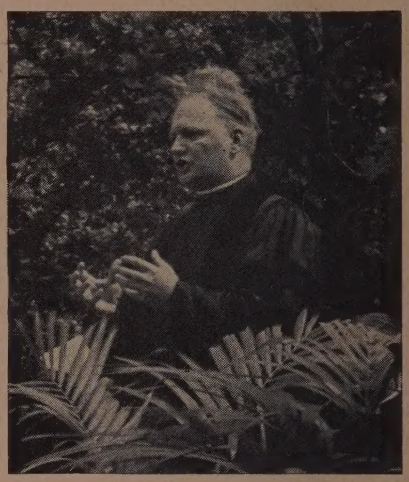
G.

Please send addresses of all hospitalized service people and veterans (World Wars I and II) to the Army and Navy Commission of the Lutheran Church, 211 North La Salle Street, Chicago 1, Ill., so that these people can be referred to our chaplains and hospital pastors



St. Louis Dedicates High School

The dedication of the Lutheran High School in St. Louis began with the raising of Old Glory by the American Legion Victory Post No. 325 on



Prof. O. P. Kretzmann
Delivering Dedicatory Address

Aug. 25 at 3 P. M. The enthusiasm of the Lutherans of St. Louis over this latest forward step on the progress of Lutheranism in this old Lutheran center was evidenced by the thousands who joined wholeheartedly in the service. Dr. O. P. Kretzmann, president of Valparaiso University, in his dedicatory address emphasized the beneficent and unifying influence of the teaching of religion in education, which could be

John A. Fleischli
President, High School Association

furnished properly only by such institutions as the Lutheran High School that was to open its doors to at least 250 pupils on Sept. 3. Dr. Paul Bretscher and the Rev. Clarence Peters, members of the Board of Trustees, assisted in the service, the latter conducting the dedication rites in place of President Roschke of the Western District, who was out of the city on official business. The St. Louis Lutheran Men's Chorus sang the dedication anthem, "Now Thank We All Our God," under the direction of Mr. Erwin Sagehorn, a member of the high school faculty, and a quartet of trumpeters accompanied the hymns.

The second part of the program was in charge of Mr. John Fleischli, the president of the Lutheran Association for Higher Education, who introduced His Honor Mr. Aloys Kaufmann, mayor of St. Louis, and a representative of the superintendent of the public schools of the city, who commended and congratulated the Lutheran Association for Higher Education on its plans for adding to the educational facilities of the city. After the singing of the National Anthem the doors of the building were thrown open and many hundreds viewed with interest also the spacious and well-appointed interior of the structure, whose exterior beauty they had admired before, and many were the well-wishes received by Dr. Paul Lange, the principal of the school. K. K.

Minnesota District Action

(Editorial Note. The Minnesota District at its convention in June acted upon two propositions which had been given very wide circulation outside the borders of the District. On the merits of the complaint and also on the merits of the action of the District this paper does not presume to express an opinion. However, the publicity given to the charges raised makes every official action on the underlying complaint a matter of public interest.)

The Complaint

"The Revs. —— and ——, members of our District, are signers of A Statement, in which they say, sentence five: "We . . . deplore the fact that Romans 16:17,18 has been applied to all Christians who differ from us in certain points of doctrine." On March 25, 1946, the undersigned protested their membership in the Minnesota District, giving as reason in the protest to them: "Your view of the use of Romans 16:17, 18 is church divisive. You are guilty of a subjective refusal to accept this Scripture as it reads." The two ministers named and the undersigned held a futile meeting concerning this protest on April 29, 1946. The protest is herewith turned over to the 1946 convention of the Minnesota District.

"Overture E, submitted to the 1946 convention and published in the May, 1946, issue of the *Minnesota Lutheran*, asks the convention to resolve '5. That the convention confesses Romans 16:17 as forbidding church fellowship even with Christians who hold to any point of error in doctrine or practice against Scripture.' Believing that the convention is bound to make some such declaration as this or in some other way affirm the foregoing position, the undersigned herewith asks the convention to suspend the Revs. —— and —— from membership in the District unless or until they retract their church-divisive view on Romans 16:17, 18 and finally to expel them if they insist on holding to their error. Furthermore, the two defendants have held to A Statement since its publication last fall in spite of all that has been said and written, especially against the false view they hold on Romans 16:17, 18. It is therefore necessary for me to decline pulpit and altar fellowship with them unless or until they change to agreement with the position expressed on this point in Overture E as quoted above, even if the convention is not able for any reason to adopt this position."

Signed: ——, ——.

Action of the District

Report of the Committee Which Sat on Overture E and Pastor ——'s Letter

To the Honorable *Minnesota District* of the *Evangelical Lutheran Synod of Missouri, Ohio, and Other States*, in Convention Assembled June 17—21, at Concordia College, St. Paul, Minnesota.

Your Committee charged with the review of Overture E and Pastor ——'s letter to the 1946 convention has held many meetings. It has met privately with all parties directly concerned, has conducted an open hearing, and respectfully begs leave to submit the following:

Mr. William Junge
surrounded by the gifts in luggage received for himself and Mrs. Junge from the English District, which he has served for 25 years as Treasurer

Resolution Re Overture E*

Whereas, General Synod will consider the Doctrinal Affirmation, together with suggested clarifications at its convention in 1947; and

Whereas, General Synod will also consider the proposed revision of the *Synodical Handbook* in the same convention; and

Whereas, The Brief Statement of 1932 stands today as an official confession of the Missouri Synod; and

Whereas, A special study of Romans 16:17, has been officially instituted; and,

Whereas, Any action on the part of this convention concerning the foregoing would be either unnecessary or premature; therefore be it

Resolved, That no action shall be taken on any part of Overture E.

Resolution Re Pastor ——'s Letter

Whereas, A special study of Romans 16:17 has been officially instituted as stated above; and

Whereas, The present charge of false doctrine against the brethren —— and —— has not been sustained; therefore be it

Resolved, That Brother —— be prevailed upon to withdraw this letter and in

* This overture demanded the rejection of the 1938 St. Louis resolutions and also of the Doctrinal Affirmation.

Summer Bible School, Duamish Bend Housing Project, Seattle
The Rev. N. Heins, pastor, and Student Oscar Sylwester in charge

all charity and forbearance to guard against further rash action; and be it furthermore

Resolved, That we at the same time encourage him and his congregation to continue with us as faithful co-laborers in God's kingdom.

Finally, may we and all brethren involved, especially at the close of this century of our Synod's existence and in these latter days of the earth, be constrained by the love of God to "continue steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42), and in the name of our crucified Lord endeavor "to keep the unity of the Spirit in the bond of peace." Ephesians 4:3.

The resolutions were *adopted.*

Trailer Missions in Southern Illinois

The question on the minds of a good many Lutherans of Southern Illinois was: "Would it be worth while to hold tent meetings in this District?" While every Christian knew that Gospel preaching is always worth while, some doubted the advisability of using this comparatively new method in our circles. The month of June is past. The new method has been tried. All doubts have been removed as to the practical value of trailer missions.

Under the leadership of Pastor E. H. Fleer and the able assistance of Pastors Roy Moeller and G. K. Schmidt, the Trailer Mission opened at Fairfield on June 1. It was a cold and rainy night, but nevertheless thirty people attended. As the weather conditions became more favorable, the audience increased in number, until the attendance of seventy was reached.

Thus the Trailer Mission had its start in a small city which had no Lutheran Church. Church services are now being held, a Sunday school with an enrollment of fifty has been organized, and a missionary has been called to give full time to the new field.

After five days, the Trailer Mission unit moved to Royalton. In this village we already have a mission station. Here a record attendance of 160 people was reached. Although we cannot point to a single soul won for the Lutheran Church at Royalton, nevertheless we know His Word was not preached in vain, and the Lutheran church has received much favorable publicity.

Du Quoin is the city to which Pastor Fleer next took his traveling evangelists. Here the attendance varied between 50 and 120. An already organized congregation received a spiritual shot in the arm, and some new prospects were found.

At Jerseyville the tent services met with the least amount of success as far as numbers in attendance are concerned. And yet also here a number of Lutherans without their own church home were found through the efforts of the Trailer Mission. A total of 12 Lutheran families have been located in and near this city. As soon as a suitable place of worship can be found, services will be held here.

Next came Berea Negro Mission at Alton. Here again capacity crowds found their way to the Gospel tent. So many prospects for membership were found that a chapel in this city is imperative. The home used for services up to this time has become inadequate. Lots have been bought and plans for the erection of a house of worship are under way.

Enthusiastic Crowd in Tent Mission, Fairfield, Ill.

Mr. E. L. Prasuhn, a consecrated lay worker, stands in the doorway next to his pastor, the Rev. Wm. Timm of Flora, Ill. Pastor Timm holds a number of tracts, ready for distribution. The Rev. A. W. Maack, a pioneer in trailer mission work, may also be seen in the rear of the tent

Trailer Mission has an Overflow Crowd at Royalton, Ill.

FLEER PHOTO

Southern Illinois District Trailer Mission at Du Quoin, Ill.

Rev. Roy Moeller distributing hymnbooks

FLEER PHOTO

Three days of Trailer Mission services at Livingston proved a real help to that thriving mission station. Many Lutherans who attended the services under the tent left convinced that here was a method of doing mission work that should be employed much more in our District. M. J. SCHLIEBE

General Conference Meets in New Orleans

New Orleans is known as a historical city. History was made here when General Conference, representing the Negro congregations of the Synodical Conference, assembled at St. Paul's Church, 1625 Annette Street, in New Orleans, for its eighth session. This Conference resolved to encourage all the congregations represented there to seek membership in the various Districts of Missouri Synod where they might be found. Instead of seeking to establish a separate Church or a separate District, it was felt by this body that congregations would do better to seek to belong with the Lutheran Church where they were located. In this way there would not be duplication of work, and in this way the Christian ideal of brotherly love could be better attained.

General Conference, New Orleans, July 25—28

There were 46 pastors, 7 day school teachers, and 25 lay delegates present at this meeting. They represented churches from California to New York; from Pittsburgh and Buffalo down to New Orleans. The Rev. C. Sabourin was elected president of this Conference. The Rev. H. Sorrell was elected secretary, and the Rev. M. S. Dickinson treasurer.

The chief essay was delivered by the Rev. O. T. Smallwood of Baltimore, Md., on the subject: "The Church's Obligation in Race Relations." The Rev. Wm. Schiebel also delivered a paper, on the subject: "Gaining Students for the Holy Ministry."

The Conference was entertained by congregations in New Orleans and also by congregations in Mississippi, other parts of Louisiana, and Texas. The Conference was closed with a mass service in the Municipal Auditorium of New Orleans, with the Rev. C. Sabourin preaching the sermon.

Houston, Tex. WALTER LANG

Obituary

The Rev. Thomas Andreas Petersen (d. Aug. 15, 1945) was born Jan. 20, 1880, at Fahretaft, Schleswig-Holstein. He received his theological education at the seminary in Breklum. In 1909 he came to the United States with the intention of engaging in mission work in Brazil. His ordination took place in Immanuel Church, New York. Before he could be commissioned, St. Matthew's of Brooklyn (Canarsie) prevailed upon him to become its pastor. Installed on Jan. 16, 1910, he served St. Matthew's until June, 1922, when he received two calls, one to Brazil and the other to Zwickau, Saxony, Germany. Convinced that he could best serve his Master in a country recovering from the effects of war, he accepted the pastorate of St. Peter's Church in Zwickau. From 1922 until 1925 he was also the assistant pastor at St. John's in Planitz. From 1925 to 1933 he served Holy Cross Church at Gera, Thüringen, and two rural churches. His last charge, from 1933 until 1944, was Immanuel Church, Eydtkau, East Prussia. Compelled to flee by the perils of war, he took refuge in Mahlsdorf ueber Salzwedel, between Hamburg and Hannover. Impoverished and ill, he was cared for at Salzwedel by a Lutheran family. But his health was never fully restored, and a year later the Lord summoned His faithful servant home. Former members and friends laid his body to rest in the town cemetery at Salzwedel with all honors due his office, a large number of neighbors attending the funeral service and burial.

Pastor Petersen was married to Miss Anna Fitzler on May 19, 1906. One daughter and a son died in infancy. Mrs. Petersen preceded the pastor in death on Sept. 6, 1939. He is survived by two daughters: Mrs. Magdalene Schaefer of Babylon, N. Y., and Mrs. Martha Rack of Brooklyn, N. Y. PAUL H. BEYER

The Rev. George Frederick Trapp (died July 10, 1946), the son of Frederick J. and Catherine E. (Lins) Trapp, was born June 14, 1890, in Dulaney's Valley, Md. After his confirmation in Blenheim, Md., he prepared for the ministry in Bronxville and St. Louis. On Aug. 29, 1915, he was installed as pastor of Zion Church, Gotha, Fla., where, besides teaching school, he also served as missionary at large in Florida. On Jan. 16, 1922, he became the pastor of Trinity, Orlando, Fla., which he continued to serve till his death, successfully guiding it through several building programs. For many years he held the office of Visitor, was a member of various committees of the Southern District and at the time of his death a member of its Board of Directors. In 1916 he married Marie Dorothy Miller. Their four children, together with the widow, survive him. The funeral service was held in Orlando on July 13, with the members of the Florida Pastoral Conference attending in a body. The Rev. W. Wesche preached on Matt. 25:21. Pastor F. Lorberg spoke on behalf of the conference and the Southern District, the undersigned read the obituary. His remains were laid to rest in Blenheim, Md., on July 14, the Rev. A. J. Stiemke officiating.

STEPHEN M. TUHY

The Rev. Herman G. Schwagmeyer (d. July 27, 1946) was born in Quincy, Ill., Dec. 11, 1867. He entered our Concordia in Springfield, Ill., in 1885 and was graduated in 1892. As pastor he served the congregations of Butler, Pa., Neelyville, Ill., and St. Paul, Ill. Because of ill health he resigned his pastorate in St. Paul in 1938 and moved to Forest Park, Ill., where he became a member of St. John's Church.

He was united in holy wedlock with Miss Sophia Mueller of Strasburg, Ill., in 1892. Their happy union was blessed with ten children, of which nine are living.

Toward the end of May of this year he was taken seriously ill. Upon the advice of his physician he submitted to an operation. Since then he lingered upon a bed of pain, hoping that his general condition would soon permit a second operation. This was performed on July 26. However, the Lord in His wisdom also regarded this the best time to take His aged servant unto Himself. He passed away peacefully on the evening of July 27 at the age of 78 years, 7 months, and 16 days. He leaves his widow, 9 children, 22 grandchildren, and one sister.

Burial services were held in St. John's Church of Forest Park, Ill., on July 30. Pastors of the neighborhood acted as pallbearers. Pastors of two of the former congregations of the departed brother, Neelyville and St. Paul, Ill., represented their congregations. Burial was held in Concordia Cemetery.

The undersigned, who officiated at the funeral home, in church, and on the cemetery, based his sermon on Rev. 7:9-17.

K. F. LOHRMANN

Mr. Paul Louis Gabbert (died July 30, 1946), born at Stillwater, Minn., Sept. 19, 1889, attended Concordia College, St. Paul, and Concordia Teachers College, Seward, being graduated from the latter institution in 1909. He was a teacher in Kalispell, Mont., Steeleville, Ill., South Bend, Ind., Lincoln, Kans., and Holyrood, Kans. After twenty-two years in office he resigned on account of his health. The family moved to Brighton, Colo., and later to Denver. He fell asleep in the faith at the age of 57 years. The burial service was held at St. John's Church, Denver, on Aug. 5, the undersigned drawing comfort for the bereaved from Matthew 5:4. He leaves to mourn him his widow, Margaret Gabbert, nee Bandel, his eleven children, and six grandchildren. Two of his sons entered the holy ministry, Roland, pastor in Virginia, and Paul, chaplain of the United States Army. May the Father of the widows and the Helper of the fatherless be with this sorrowing family.

CARL A. GIESELER

DEATH NOTICES

The Rev. Theodore C. Pieper died at San Francisco, Calif., on Aug. 23, 1946, and was buried in St. Louis on Aug. 29.

The Rev. Theodor Lud. Norden, P. em., died Aug. 20, 1946, in Fremont, Nebr.
REV. VICTOR W. HOFFMANN

P. em. F. W. Huesner died in New Ulm, Minn., on Aug. 20 and was buried in Wilmot, S. Dak., on Aug. 24.
E. J. A. MARXHAUSEN

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Church Ushering. By Paul H. D. Lang. Concordia Publishing House, St. Louis 18, Mo. 61 pages. 20 cents.

By many, church ushering is considered a very humble service. But we have heard pastors express their high esteem for a good usher. It is the opinion of the reviewer that this booklet will cause many more pastors, congregations, and visitors of churches to be grateful for the good usher. We cannot imagine a church or a congregation that could receive no benefits from its ushers' reading this booklet. Naturally, the rules here given must be applied with proper consideration for the peculiar conditions which each church building and congregation presents. S.

A Harmony of the Gospels. With Notes and Discussion Topics. By the Walther League's Committee on Bible Study. Class Manual and Leader's Handbook. Walther League, 875 N. Dearborn St., Chicago 10, Ill. 50 cents. Class Manual alone, 30 cents. Leader's Handbook furnished free with orders for class use.

Senior and adult Bible classes will derive much pleasure from a study of the life of Christ, based on a harmony of the four Gospels. This manual is offered as a result of an agreement as to curriculum reached by the Walther League's Committee on Bible Study jointly with the synodical board for Sunday school publications. The *Harmony of the Gospels* has been given preference for use with senior and adult Bible classes. The manual offers a complete survey of the events of the Savior's life as told by the Evangelists, with extracts, supplied with a body of notes and material for discussion by the group. The topics for discussion are not "musty," but face the problems of youth and adults — *now*. G.

Blessings of the Reformation. By A. C. Mueller. Concordia Publishing House, St. Louis 18, Mo. 15 pages. 6 cents; dozen, 60 cents, and postage; 100, $4.00, and postage.

In good time our Publishing House offers an excellent program for a children's celebration of the Reformation. It contains a brief history of that important event and calls attention to a book which offers to children a more extended narrative of that part of the history of the Church. Then there are also hymns both for the congregation as well as for the children, responsive readings, questions and answers, and order of service. S.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATES

Ordained and Installed:

Behrmann, R. F., as assistant pastor in Trinity Congregation, Indianapolis, Ind., by Walter C. Maas, 8. Sun. p. Tr., Aug. 11.

Boedecker, Robert C., as assistant pastor in Messiah Congregation, St. Louis, Mo., by George W. Wittmer, 9. Sun. p. Tr., Aug. 18.

Gierach, Lester H., in St. Paul's Congregation, Hines Creek, Alta., Can., by Adolf M. Bickel, 8. Sun. p. Tr., Aug. 11.

Karges, Warren E., in St. Paul's Congregation, Spearfish, S. Dak., by R. H. Marquardt, 8. Sun. p. Tr., Aug. 11.

Meyer, Edward, in Trinity Congregation, Hill City, Minn., by T. A. Raedeke, 8. Sun. p. Tr., Aug. 11.

Mueller, Paul, in Zion Congregation, Zerkel, Minn., by C. J. Nissen, 8. Sun. p. Tr., Aug. 11.

Muhly, Lester E., in St. Peter's Congregation, Midland, and in Zion Congregation, Kadoka, S. Dak., by W. Winkler, 7. Sun. p. Tr., Aug. 4.

Ordained and Commissioned:

Kosche, Martin G., in Trinity Church, Indianapolis, Ind., as missionary to the deaf in Southern Indiana, by C. A. Baumgartel, 7. Sun. p. Tr., Aug. 4.

PASTORS

Commissioned:

Hafner, Victor, as missionary to China, in Immanuel Church, Lewiston, Minn., by A. G. Fehner, 8. Sun. p. Tr., Aug. 11.

Spitz, C. Thomas, Jr., as missionary in the Southern Illinois District, Fairfield, Ill., by C. Thomas Spitz, Sr., 8. Sun. p. Tr., Aug. 11.

Installed:

Bohlmann, A. E., in St. Paul's Congregation, West Point, Nebr., by A. Ira Grimm, 7. Sun. p. Tr., Aug. 4.

Fredricksen, C. E., in St. John's Congregation, Susank, Kans., by M. L. Heerboth, 9. Sun. p. Tr., Aug. 18.

Going, K. R., in St. James Congregation, Shawano, Wis., by W. A. Uttech, 2. Sun. p. Tr., June 30.

Grote, Robert, in St. Paul's Congregation, Oakland, Iowa, by G. W. Lobeck, 8. Sun. p. Tr., Aug. 11.

Hussmann, O. B., in St. Paul's Congregation, Topeka, Kans., by George Hoyer, 8. Sun. p. Tr., Aug. 11.

Koch, Paul G., '41, in St. John's Congregation, La Crosse, Ind., by A. V. Kuster, 2. Sun. p. Tr., June 30.

Lieder, W. F., in Trinity Congregation, Stewardson, Ill., by Kenneth F. Frankenstein, 9. Sun. p. Tr., Aug. 18.

Schlegel, A. P., in Zion Congregation, Schumm, Ohio, by Karl R. Trautmann, 9. Sun. p. Tr., Aug. 18.

Szegedin, Andrew, in Zion Congregation, Blackburn, Mo., by H. C. Harting, 9. Sun. p. Tr., Aug. 18.

Wenger, William A., as assistant pastor, in St. John's Congregation, Kendallville, Ind., by M. F. Kretzmann, 6. Sun. p. Tr., July 28.

TEACHERS

Krueger, Edward, Cand., in the Holy Cross Congregation, Fort Wayne, Ind., by Henry J. Eggold, Jr., 9. Sun. p. Tr., Aug. 18.

Meyer, Albert, Cand., in Immanuel Congregation, Bay City, Mich., by Theo. Stiegemeyer, 9. Sun. p. Tr., Aug. 18.

Naber Darrell, Cand., in St. John's Congregation, Ludington, Mich., by W. Opitz, 9. Sun. p. Tr., Aug. 18.

Rolf, Eugene, Cand., in Christ Congregation, Perry, Okla., by A. J. Brase, 8. Sun. p. Tr., Aug. 11.

Schwich, Luther, Cand., in Zion Congregation, Omaha, Nebr., by A. G. Deke, 9. Sun. p. Tr., Aug. 18.

Buddenbaum, Fred C., in Zion Congregation, Bay City, Mich., by H. A. Mayer, 8. Sun. p. Tr., Aug. 11.

Gerdes, G. W., in First Lutheran Congregation, Muskogee, Okla., by M. Studtmann, 9. Sun. p. Tr., Aug. 18.

Glawe, Herman, in St. John's Congregation, Midland, Mich., by W. A. Rook, 9. Sun. p. Tr., Aug. 18.

Hinze, Elmer, in Zion Congregation, Mayer, Minn., by E. Schwandt, 9. Sun. p. Tr., Aug. 18.

Koschmann, Martin, in Pilgrim Congregation, Wauwatosa, Wis., by Felix Kretzschmar, 7. Sun. p. Tr., Aug. 4.

Leising, E. A., in Immanuel Congregation, Gaylord, Minn., by E. H. Stahlke, 8. Sun. p. Tr., Aug. 11.

Meyer, Louis W., in Immanuel Congregation near Mount Clemens (Waldenburg), Mich., by A. A. Sebald, 9. Sun. p. Tr., Aug. 18.

Niles, Norman C., in Zion Congregation, Maywood, Calif., by R. G. Finke, 8. Sun. p. Tr., Aug. 11.

Osthoff, Henry, in Cross Congregation, New Braunfels, Tex., by E. F. Lange, 9. Sun. p. Tr., Aug. 18.

Rittmueller, Walter, in Redeemer Congregation, Saginaw, Mich., by Lawson F. Knight, 7. Sun. p. Tr., Aug. 4.

Roehl, Herman C., in Gethsemane Congregation, Lemay, Mo., by Aug. K. Stenzel, 9. Sun. p. Tr., Aug. 18.

Rush, Lawrence, in St. Paul's Congregation, Sheboygan, Wis., by Victor Mennicke, 5. Sun. p. Tr., July 21.

Scheer, Rupert, in St. John's Congregation, Grand Haven, Mich., by V. Felten, 9. Sun. p. Tr., Aug. 18.

Stahlecker, Rudolph T., in St. James' Congregation, St. Louis, Mo., by Karl W. Ziegler, 9. Sun. p. Tr., Aug. 18.

Sylwester, Kurt, in Trinity Congregation, Eden, Idaho, by Arthur T. Lewis, 7. Sun. p. Tr., Aug. 4.

Westermann, H. P., in St. Paul's Congregation, Lakefield, Minn., by Theo. Krenzke, 8. Sun. p. Tr., Aug. 11.

Wittmer, William F., in Pilgrim Congregation, Chicago, Ill., by H. C. Steinhoff, 7. Sun. p. Tr., Aug. 4.

Wunderlich, Ernest, in Zion Congregation, Matteson, Ill., by Herman P. Meyer, 8. Sun. p. Tr., Aug. 11.

Cornerstone Laying

Scott City, Kans., Holy Cross Congregation (Rowland A. Miller). Trinity Sunday, June 16. (Church.)

St. Clair Shores, Mich., St. Paul's Congregation (Norman Rieck). 9. Sun. p. Tr., Aug. 18. (School.)

Dedications

Bozeman, Mont. The new pipe organ of First Lutheran Congregation (O. Misch), 4. Sun. p. Tr., July 14.

Coulee City, Wash. The new church of Bethel Congregation (J. Einar Bach), 1. Sun. p. Tr., June 23.

Denver, Iowa. The new Hammond organ of St. John's Congregation (L. Braeunig), 4. Sun. p. Tr., July 14.

Miami, Okla. The new church of Mount Olive Congregation (E. L. Coyner), Exaudi Sun., June 2.

Ottawa, Kans. The renovated and enlarged church of Faith Congregation (H. Mueller), 6. Sun. p. Tr., July 28.

Wilson, Tex. The new school of St. Paul's Congregation (Harold W. Kieck), 4. Sun. p. Tr., July 14.

Conference Meetings

Pastors':

Pittsburgh District, Sept. 16 (1:30 P. M.)—18, Concordia, 3109 Brownsville Rd., Pittsburgh; W. H. Heintze, pastor. Communion address: W. McLaughlin (E. Duessel). Pastoral sermon: H. Fickenscher (H. Georg). Eph. 3: F. Schumann. Ezra, Nehemiah, the Prophets of Reconstruction: W. McLaughlin. Visual Aids in Church Work: H. Bielenberg. Pastor Conducting the Morning Service: W. W. Sander. Building and Maintaining the Bible Class: W. Sommermeyer. A Few Lessons from the Organization of Our Synod in 1847: H. Poellot. Evaluation: Religious Education in Public Schools: J. Kucharik. Shall Colored Congregations be Received into Membership of the Eastern District? E. Malte. — CARL B. SCHLUTZ.

Buffalo, Eastern District, Sept. 23, 24, St. Paul's, Hilton, N. Y. Sermon: O. A. Waech (L. G. Leonard). Communion address: Paul Gassmann (H. F. Meyer). — BERTWIN L. FREY, *Secretary*.

North Park Region, Oct. 1, 2, Immanuel, McIntosh, Minn. Papers: The Hymn in the Service: L. Koehler. Historical Essay on the Samaritans: A. Koslowsky. Mixed Marriages: E. Schuett. Baptism with the Holy Ghost: F. Kruger. The Doctrine of Hell: O. Sylwester. Diplomacy in the Pastoral Office: C. D. Uetzmann. Exegesis of O. T. Passages on Prayer Fellowship; N. Seebach; N. T. Passages; V. Schroeder. V. F. W.: H. E. Bartsch. New Revised Version of the N. T.: C. Nissen. O. T. Sacrifices: P. Walther. Panel discussion on "Each One Reach One": The Visitors. Speaker for Communion service: C. D. Uetzmann (P. Walther, M. H. Wenzel). — M. H. WENZEL, *Sec.*

Synodical Convention

The Central Illinois District of our Synod meets in Trinity Church, Bloomington, Ill. (Walter E. Hohenstein, pastor), Oct. 6—10. Synodical representative: Fourth Vice-President Henry Grueber of Milwaukee, Wis. Essayist: Rev. A. E. Neitzel of Lincoln, Ill.: "The Sacraments." Opening service: Trinity Church, Madison and Olive Sts., Sunday, Oct. 6, 7:30 P. M. Announcements, accompanied by $5 per delegate, are to be made with the local pastor, W. E. Hohenstein, 803 S. Madison St., Bloomington, Ill., before Sept. 15. Please state whether you are coming by auto or not. — EMIL C. WEGEHAUPT, *Sec.*

The Southern Illinois District of Synod will convene Oct. 21 (noon)—24 in Trinity Lutheran Church, Alton, Ill. (Paul Juergensen, pastor). Essay: "The Doctrine of Holy Baptism," to be presented by Prof. J. T. Mueller, Th. D., Ph. D. — E. W. JAHN, *Secretary.*

The Fifteenth Annual Convention of the Valparaiso University Guild

will be held at Valparaiso University Sept. 27 to 29. State chairmen and the executive board will convene on Friday, usual business sessions on Saturday. Highlight of the gathering will be the laying of the cornerstone of Guild Hall, new residence hall for women sponsored by the Guild. — MRS. E. G. SCHWIEBERT, *Exec. Secretary.*

First Convention, 1847

The *Historical Institute Quarterly* for October will bring a complete English version of the first *Synodical Report*, of 1847. Anyone interested in receiving a copy should send in for it by October 1 at 50 cents a copy, so that additional copies may be ordered printed. — CONCORDIA HISTORICAL INSTITUTE, 801 De Mun Avenue, St. Louis 5, Missouri.

Announcements

Pastor Leonard A. Dale, Chambers, Nebr., has been appointed Visitor of the Seventh Circuit, succeeding Pastor R. W. Koepp, who has accepted a call into another District. — W. E. HOMANN, *President*, Northern Nebraska District.

Mr. Chas. A. Bachman, Montreat, N. C., has made application for membership in our Synod and is asking for a colloquium. — O. A. SAUER, *President*, Southeastern District.

Richmond, Va., Aug. 19, 1946

Clergy Certificates

The Clergy Bureaus have requested the writer to stress the following.

1) Passengers who possess clergy certificates, but then because they do not carry them pay full fare must not later ask for a refund down to half fare. Nor must passengers who pay full fare and later secure a clergy certificate ask for a refund of fare paid prior to the acquisition of a clergy certificate.

2) No holder of a clergy certificate can give a coupon to another clergyman holding no certificate for the latter's use. That would be considered a serious breach of rules.

3) Apply for application blanks for clergy certificates in the United States or Canada either to the local ticket agent or to the undersigned or his representatives.

Requests for annual passes by officials of Synod, District Presidents, and chairmen of mission boards should not later than Oct. 15 be in the hands of M. PIEHLER, *General Transportation Secretary*, 77 W. Washington St., Chicago 2, Ill.

Nominations

For the Professorship at Concordia Seminary, Springfield, Ill.

Rev. Wm. Adam, Chicago Park, Calif.: Nominated by Redeemer, Livingston, Calif.
Rev. G. A. Aho, Painesville, Ohio: Bethany, Wakefield, Mich.; Bethany, Cleveland, Ohio.
Rev. Walter E. Bussert, Harvel, Ill.: St. Paul, Nokomis, Ill.
Rev. Theo. Dierks, S. T. D., Morrison, Ill.: Trinity, Friedheim, Mo.; St. Peter's, Goodhue, Minn.; Trinity, Morristown, Minn.
Rev. A. Erthal, Winnipeg, Can.: Holy Cross, Winnipeg, Can.
Rev. Virtus Gloe, Kansas City, Mo.: Immanuel, Belvidere, Ill.
Rev. W. E. Hohenstein, Bloomington, Ill.: Zion, Farmersville, Ill.; Concordia, Springfield, Ill.
Rev. Geo. Klein, Chatham, Ill.: Immanuel Springfield, Ill.
Rev. Henry A. Koch, Ph. D., Manitowoc, Wis.: Bethlehem, Sheboygan, Wis.
Rev. A. E. Krause, West Bend, Iowa: Immanuel, Terril, Iowa.
Rev. A. T. Kretzmann, Crete, Ill.: St. Matthew's, Prairie View, Ill.; Christ Engl., Chicago, Ill.; St. Stephen, Milwaukee, Wis.
Prof. P. E. Kretzmann, Ph. D., D. D., Cuba, Mo.: St. Paul's, Hillsdale, Mich.
Rev. E. J. A. Marxhausen, Courtland, Minn.: St. John's, Montevideo, Minn.
Rev. Alvin Mueller, Decatur, Ill.: Peace, Thomasboro, Ill.
Rev. Martin J. Neeb, M. A., Chicago, Ill.: Trinity, Hobart, Ind.
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Rev. Curtis Stephan, Bloomington, Ind.: St. Peter's, Columbus, Ind.
Rev. R. F. Surburg, Th. D., Brooklyn, N. Y.: Pilgrim, Essexville, Mich.

Any protests or further information regarding these candidates must reach the undersigned not later than Sept. 27.

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Bohrer, E. H., 1217 Tenth St. N., Fargo, N. Dak.
Daniels, John F., Chaplain, Base Chapel, Barksdale Field, La.
Fluegge, Wilton H., 135 West Mill St., Uvalde, Tex.
Forster, Walter O., 1215 N. Wallace Ave., Indianapolis, Ind.
Frenz, Joseph, *c. r. m.*, 4544A Clarence Ave., St. Louis 15, Mo.
Gienapp, Walter, 37002 Ellis St., New Boston, Mich.
Hartenberger, Arthur A., *c. r. m.*, 712 Artesia Ave., Bellflower, Calif.
Hattstaedt, Otto, Jr., 3341A Nebraska Ave., St. Louis 18, Mo.
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Jehn, Ernst J. C., 2402 Green St., Racine, Wis.
Johannes, Walter C., R. 1, Sweet Springs, Mo.
Keller, Prof. E. J., B. Ballester 553, V. Ballester, F. C. C. A., Argentina, S. A.
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Lieder, Walter, Stewardson, Ill.
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Meyer, A. C. C., *em.*, 8641 Fernald Ave., Morton Grove, Ill.
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Poehler, Prof. W. A., 1245 Carroll Ave., St. Paul 4, Minn.
Quitmeyer, H., Dumas, Tex.
Reese, Prof. A. W., No. 2, Center Drive, Concordia College, Fort Wayne 4, Ind.
Reinking, H. J., *c. r. m.*, 114 Mechanic St., Fort Wayne 7, Ind.
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Schroth, Rudolf, *em.*, 4724 W. Scranton Pl., Milwaukee 10, Wis.
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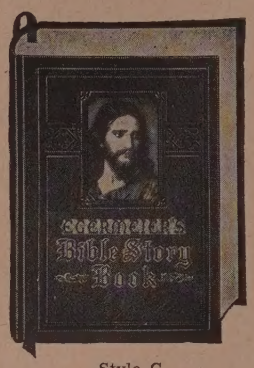

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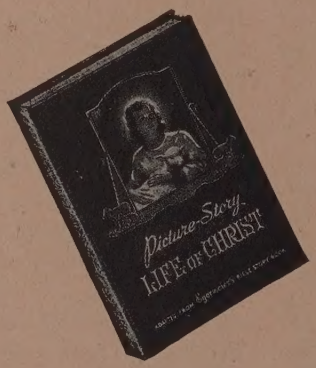

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